Blessed art thou,
O holy virgin Mary,
and most worthy
of all praise;

for from thee has risen
the Sun of Justice,
Christ our God.

Responsory at Matins
Our Lady on Saturday

SPONSA REGIS

A SPIRITUAL REVIEW FOR SISTERS

MAY 1962 VOLUME 33 NUMBER 9

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Published monthly by monks of Saint John's Abbey, Collegeville, Minnesota. Rev. Kilian McDonnell, O.S.B., Editor; Rev. Ronald Roloff, O.S.B., Managing Editor; Rev. Raymond Roseliep, Poetry Editor. Advisory Board: Sister Ritamary Bradley, C.H.M., Sister M. Rose Emmanuella Brennan, S.N.J.M., Sister M. Emmanuel Collins, O.S.F., Mother Mary Robert Falls, O.S.U., Sister M. Jean Frances Fiffe, O.P., Sister M. Jeremy Hall, O.S.B., Sister M. Jerome Keeler, O.S.B., Sister M. Teresa Francis McDade, B.V.M., Sister Mary Virginia Micka, C.S.J., Sister M. Charles Borromeo Muckerhirn, C.S.C., Sister Mary Emil Penet, I.H.M., Sister Mary James Walsh, S.N.D., Sister Annette Walters, C.S.J., Mother Mary Florence Wolff, S.L., Sister M. Francine Zeller, O.S.F.

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Indexed in the *Catholic Periodical Index*. Printed by Sentinel Publishing Company, 413 East St. Germain Street, Saint Cloud, Minnesota. Second class postage paid at Saint Cloud, Minnesota.

Organization and Responsibility

JAMES L. HAYES

The purpose of any organization is to help many people, otherwise unrelated, to reach some common objective. Since this objective usually cannot be achieved by unrestricted mass activity, people have a tendency to structure themselves and place responsibility for the leadership of the group on one or several people. The leader usually realizes that he cannot achieve the objective alone, so the power to direct and implement leads to the creation of new and subordinate responsibilities at a lower level without any loss of responsibility on the part of the leader.

This is a fairly common description of a religious organization. Because they are trying to reach some common objectives, the necessity and techniques of planning and organizing, for religious, parallel the needs and means of industry. This has been discussed in some detail in a previous article (*Sponsa Regis*, December, 1960).

Once the organization has been broken into operational units — teaching, nursing, financing — or sectionalized — convents in different cities, institutions of different natures — then the third skill of management, called coordinating, comes into play.

THE FUNCTION OF COORDINATING

Coordinating is the directing of work effectively and cooperatively, vertically and horizontally, within and across functional lines of the organization. This function embraces the vast unwritten law of corporate unification. Although we discuss it here as a distinct area of the management job, coordination should not be thought of as a separate and distinct activity. It is part of all the other areas.

Sometimes we find a tendency in religious organizations to use charts as indicators of "private kingdoms" rather than as portrayals of independent but interrelated elements in the achievement of a general objective. Here is a Sister who was assigned by a Superior some years ago to fulfill a particular task. It is rather easy for this Sister to take the assignment as her own little, per-

sonal preserve. Sometimes she feels she has no obligation to anyone else. Abnormally, she may even feel that the local Superior has no authority over her particular assignment. She will be obedient as a nun, but not as an operator. This easily happens when a person is entrenched in a job over a period of years, particularly if there has been no attempt by succeeding Superiors to re-orient the group to new objectives.

While the individual objective in such a case may be good — as observed independently — it may be at variance with the objective of the entire organization. It often manifests itself in a vigorous fight to secure funds for a department or activity without any interest in the health of the entire organization.

The objective of the entire organization comes first. No matter how good a subordinate objective may be, it must concede to the primary objective of the whole organization. The Treasurer must not make the money-function the primary objective of the organization, nor the Sister in charge of mimeograph think her position more important than the teaching function of the school. Service functions are there to make the line work.

This is where administration calls upon the skills of coordination. Some subordinates will use backdoor political activity, or subtle criticism of those in authority, as ways of accomplishing their own subordinate goals. This process leaves the over-all objective of the group or the institution frustrated. In any event it produces disgruntled people. I never worry about the disgruntled person who transfers out — at least we have a clean-cut identification of issues here — but it is the disgruntled person who stays who is a real worry. This person may undermine the whole objective because she is substituting personal satisfaction, on her own terms, for the organizational objective. But her attitude may also be an indication that the coordinating function is weak, because usually she does not understand the general objective.

THE PLACE OF COMMUNICATIONS

Once the administrator functionalizes objectives in her own mind, she must then transmit them to the subordinate. She must be able to delineate and interrelate what Sister A is doing and what Sister B is doing. She must foster the practice of having

Sister A and Sister B talk to each other and bring up solved problems rather than just problems. She wishes to encourage accountability by being receptive to reports from Sister A and Sister B as a method of sharpening her own administration. This means that one of the most important elements of the coordinating function is that of communications. Religious seem to do better in this area than we do in industry.

The heart of good communications is personal integrity. If I do not trust you, I do not *hear* what you say. I hear what I *think* you are saying, or I hear what you *ought* to be saying, or I always *hear* the same thing you have said in the past. Sometimes I even *hear* things you have *not* said.

Aside from any moral considerations, a lack of personal integrity takes many forms. Sometimes we call it "being diplomatic." Again, we justify something less than the truth with casuistry. Or we indulge in legalistic verbalisms. If we try to be "slick" or formulate language with double meanings, we not only nullify what we are trying to communicate now, but we complicate the communications process for ourselves and others in the future. In any event, people will not get messages. We may expect subordinates to react quite normally to clear communications. If we must refuse a permission, some will be disturbed, others will be understanding. But when we say, "Sister, I appreciate the importance of your dedication to this cause, but I find it difficult to distinguish the elements of necessity involved. I am sure you understand." She won't. We just cannot understand the Superior who "double talks." Eventually it becomes impossible for her to talk to any subordinate with clarity. In looking for the future administrator this quality in communications is important.

Two people are always involved in communications: the sender and the receiver. If the receiver does not get the message, it does not make much difference how it was sent. The purpose of communication is to get the idea of the sender into the mind of another person. Obviously, then, the clearer the idea in the mind of the sender, the better the basic condition for transmitting it. Notice, however, that clarity of the idea is only a "basic condition." It is not communication. Clear ideas are often evolved from trial-

and-error learning or more formalized experiences which took time. A few words will not substitute for the time factor.

Older religious usually have extremely clear concepts arising out of years of living with the *Rule*. Their understanding of both the letter and the spirit of the *Rule* may have come from many bouts with conscience, through reprimand or through continued learning, to name a few ways. Because these ideas have finally become clear, we may feel that a few words uttered to the subordinate carry the same impact as the years of learning. They do not. When we deprive the subordinate of the chance to ask questions or preclude the chance to fail because of fear of failure, we have denied to this subordinate the chance to clarify the meaning of the *Rule*. This danger is often found in relationships between the older members and the younger in the community. Older people often convey ideas with short, direct sentences. Young people often question, suggest alternates, or may even doubt. This is why face-to-face communication is so valuable. Any time we deny the opportunity to ask questions, we complicate communications and avoid a real responsibility.

The Superiors must allow subordinates to come to them and subordinates have the right to go to Superiors under certain conditions. But this is not enough. To have entertained the subordinate's question may fulfill the letter of the law, but it may avoid the spirit. The Superior must be free enough of detail, through delegation of those tasks which can be delegated, so that when the subordinate needs help, she will feel that she is talking to the wise counsellor, the loving mother. The subordinate must feel that she is not interrupting, burdening or pestering. The Superior must appear free to do those things which are her responsibility — talk to her subordinates. This is the way in which she helps others grow to accomplishment. It also provides the climate for the growth of another Superior who will do the same in the future.

Coordinating activities presumes a wholesome and balanced attitude toward all subordinate functions. The Mother General, regardless of her background and in light of the objectives set for the Order, cannot favor the hospitals to the exclusion of the

schools, or the development of new teachers to the exclusion of finance. This does not mean all will receive equal treatment. If the long or short-range objective is to develop higher education, then other phases of activity may be diminished, but she will be accused of a kind of chauvinism if everyone does not understand the objective.

One of the complications of communications arises from our tendency to live within our own group. In a college, those in biology are usually talking to those in biology; those who are in economics talk to those in economics. They understand each other but are often inclined to disparage those who do not understand their language. This can be overcome rather early by associating with people from various disciplines. The grade-school administrator may need to know how the maintenance man thinks. Certainly all religious administrators must be sensitive to how lay people think.

Coordination will also mean bringing spiritual growth and vocational utility into harmonious balance. The Superior may see spiritual strength in the housekeeper equal to that in the college teacher. This delicate balance typifies the roles of the administrator and the Superior.

MOTIVATION

The next area of interest to the manager or administrator is that of motivation. The sacredness of the person presumes on the capacity of that person to develop herself. We must get away from the notion that anyone else does it for her. If a person does not wish to develop, no Superior can force development. The subordinate must wish to develop or accomplish, and she is the only one who can do the developing or accomplishing. A Superior can advise, direct, criticize or counsel, but the individual does the developing. Motivation is the application of those techniques which will get the person to want to do that which needs to be done.

A change in performance on the part of any individual admits of two easily recognized elements: past performance and desired performance. Any growth or development means change. Most of us do not do this easily or rapidly. The willingness to surrender that which we once did — recognizing now that it is not the best

way — and trying something new — with its unfamiliarity and uncertainty — takes courage in both the material and spiritual orders. Many people who would like to change are too proud to change. Many people who would like to change do not know how to change. Psychologists have helped us a great deal in this area, and management principles can also help.

To motivate a person to improvement we may detect a real difference in the material and spiritual realms. In the spiritual realm we are trying to bring about a fundamental change in the person. In the material realm we are trying to bring about a change in what they do. Sister X is very difficult to live with because of fastidious tendencies. But, in spite of this fault, she is very effective in her classroom work. She does her job and does not interfere with others. The Superior may wish to work with her in overcoming the fault which makes convent life difficult, but the Principal sees a completed job. Where the Superior and the Principal are one and the same person, new problems will arise.

The first step in changing a person's performance is to be clear about what is expected of that person. Titles will not do this. The word "supervisor," as used in education, can mean many things; the title "head nurse" means different things in different nursing organizations. The most common way to clarify these titles is the position descriptions, but far more practical is the new technique known as Standards of Performance. These standards are statements of the conditions which will prevail when a job is well done. They aim at describing results rather than just responsibilities. If all institutions could describe jobs by this method, improvement would be immediately noticeable. But these statements are difficult to write and often resisted by professionals. For instance, here is a person who has been appointed Superior. She has been assigned to a particular convent to improve "the morale factor." She will have done a good job when "the morale factor" has improved. But what does the Provincial mean by this "morale factor"? The Superior might make more people happy by giving more recreation time. But is this really good? Is it what Mother Provincial had in mind? Probably not. What Mother Provincial meant was that criticism of the Sisters by parents should be reduced, since this had led to a number of uncomfortable parish

relationships. The point to note is that the Superior might think she had succeeded in improving the morale factor if she gave recreation, but in the final measurement she would have failed because Mother Provincial did not specify what the good job would bring about.

This is true of every job in an organization. We must suggest to our immediate subordinates what the results will be if the job is done correctly. This may vary from Superior to Superior and from time to time. This is why it may not be presumed. The Sister who moves into a new situation has the right to know what is expected of her so that *she* may adjust or change her behavior to get the job done. This is very elemental justice, and yet it is often overlooked in such phrases as "She ought to know her job by now," or "With her experience in Other City, she certainly must know how to run an X-Ray Department." She may, but not to the satisfaction of a new Superior. The really unjust element is that she learns of the expectations after she has failed. With a modicum of good management, she need never have failed.

At least once a year a good administrator will talk to each of her immediate subordinates to appraise them of their successes and failures on the job. This is not the same as the visitation from the Provincial. Wherever there is a responsibility for supervision this will take place. In the college, the Department Head will spend some time talking with each of her subordinates, and the results of the conversations will be a clear understanding of where the subordinate is succeeding and where she is failing in accomplishing the objectives of the Department as her immediate superior sees it. In turn, the College President will talk to each of her Department Heads. The difference between the ideal job, as described in the Standards of Performance, and the job actually being done may yield the gap that is known as the Development Gap.

The primary objective in closing this Development Gap is not a vague preparation for the future as much as it is to get today's job done. If a Sister is supervised in her planning on today's job and, as a result of success, is promoted to a higher job, and then developed in the expanded planning of this higher

job, eventually she becomes a planner. She can plan in the future and under most circumstances. If she is a good organizer today, she probably can carry this ability over to the extent of her capabilities. Unfortunately, we often prepare a person for the future with schooling alone. Preparation for the future on today's job is far more meaningful. Since most people are ambitious in the good sense, in wishing to accomplish tasks successfully, it is comparatively easy to motivate them to do today's job well. To accomplish today's job, most people will accept help. It is the Superior's job to give this help.

Motivation may also consist in giving credit when a job is well done. We often encourage subordinates by telling them when they do a good job. This is important, because it is through this device that they comprehend the Standard of Performance we have in mind. In all of these motivational efforts, the climate must be one of encouragement and help. This does not bar criticism or discipline so long as the constructive growth element is stressed.

Outside of the religious world, money plays a part in motivating people. It is a source of regret that monetary incentives are often substitutes for good management. Is there a real problem in religious organizations arising out of that guaranteed security in the Order which money must furnish outside the Order? It would seem that this may be exaggerated. The completion of a task to the satisfaction of the religious superior carries over to religious perfection. Perfection in obedience and humility may be closely associated with this idea, to name only two elements. Therefore, for the Superior to clearly indicate what is to be done — clearly and comprehensively — and for her to indicate success or failure in accomplishment, could establish a pattern of growth in spiritual perfection through vocational perfection. If the subordinate will not accept the job as the superior sees it, or if the subordinate will not change in order to bring the organization successfully to an objective, then the problem is probably far deeper than those solved through management principles. For many religious these elements may be as powerful as money to those outside.

Motivation in administration may focus around the fact that these managerial tasks are opportunities and not punishments. Sometimes administrative tasks are accepted as something less than

religious; administrative tasks are not looked upon as means to spiritual perfection. If a good morning offering makes the day a prayer, then the good administrative job can be a good prayer. Administrators should convey to the young religious the idea that if they have potential in administration, they should develop themselves as administrators. This is as distinct a talent as teaching or nursing.

The young religious should clearly understand that there is nothing inherent in being a good teacher or a good nurse, which, of itself, makes a good administrator. The ability to administer is completely different from the ability to teach or nurse. While all administrators will have started with some other vocation, it does not follow that all those who started in a vocation are capable of administering those in the vocation. Care must be taken that the person who is a wonderful teacher is not, on this basis alone, advanced to the ranks of the administrators. When this is done we may have perpetrated two errors: we may have lost a good teacher and gained a poor administrator.

We can motivate by placing people in challenging positions to test their abilities. This often should be done prior to appointment to administrative jobs. To pull a good nurse out of a nursing situation and make her an administrator may court disaster. She becomes an authority by reason of appointment rather than because of administrative skill. And, more regrettably, her actions, of whatever quality, may be interpreted by the young Sisters as desirable because she is a superior. This nurse should first be placed in a learning position. She might be appointed the Acting Administrator of the hospital while Sister Administrator is at a convention. She may be given a single area of nursing activities to supervise and organize. This kind of situation gives us a chance to see how she deals with other people, how she organizes, how she motivates, and, above all, it gives us the opportunity to withhold any future jobs if she fails in these temporary assignments, unless she changes.

Motivationally, we should also condition people to accept delegation in the spirit in which it is given. When a Superior delegates, she may give as much or as little power as she wishes, since the original authority is hers to delegate. On the other hand,

the subordinate must accept the delegated authority in the spirit in which it is given. If these conditions are not present, there can be no delegation. Frequently pride steps into this situation. The subordinate who cannot accept delegation with restrictions may fail in any delegated situation because accomplishment will take on a personal element rather than an organizational element.

CONTROL

The last function of a good manager is that of controlling. Control is most often seen as reports and charts and graphs and answers to questionnaires. These techniques, known as "feed back," are essential to the government of a large organization. Many people object to all this reporting, but they forget that if checking and controlling is to be done personally by every Superior, we will have reduced the effectiveness of that Superior because of the time involved, and consequently we will have reduced the effectiveness of the entire Order.

Exercising control through reports will seem at times to be in conflict with what we will call supervision, and it is also a bit different from what has been described as appraisal. Actually there is no conflict.

The report frees the superior from the detailed checking of each individual. Reporting presumes planning. The function of this control method is threefold:

a) To see whether operations are on plan
b) If operations are off plan, to determine the direction of correction
c) To discover the dangers which lie ahead.

Many reports will seem to be routine. At the very least they will indicate that operations and people are getting the results which were planned. In most of these cases the action indicated may be praise for accomplishment. However, when there is a deviation from the plan, the Superior is alerted as to where help is needed and what direction the help should take. The deviation may reveal where stronger people must be assigned. It will indicate where the routine visit will suffice. At the end of any lengthy period, reporting will provide the basis for future planning,

because from it will come the highlighting of the strengths and weaknesses of the organization.

Another element of control is supervision. The purpose of the supervisory activities of a manager is to keep the management informed at all times as to what is actually happening. While it is not at all necessary that any administrator know all the details of operations, she should be sufficiently acquainted with her people and their operations to sense tensions and troubles and add informality to all the process we have described. The Superior has the right and the authority to step into any part of her operation at any time and ask questions. One caution, however, must be observed. She must exercise supervision and not "snoopervision." Asking questions for information is different from asking questions to bring about remedial action on the spot and outside the regular chain of command. A hospital administrator certainly may go into the pharmacy to say hello, but she will be out of line if she probes into the attitudes of the pharmacist if the pharmacist already reports to the assistant administrator. It would not be unusual if the pharmacist should take this opportunity to influence some decisions, but the administrator will carefully refer the problems back to the assistant administrator.

Supervision, well practiced, brings the Superior among her people to find out what is happening by listening and looking rather than by asking. It gives her the chance to study personalities, to measure efficiency as against effectiveness, to discover how interested subordinate administrators are in their subordinates. Most of this can be done only by physical presence from time to time. There is no reason to believe this should be done on a schedule basis. Quite the contrary, it should be informal, as the subordinate sees it. If operations are being carried on through the responsible management of subordinates, no one will be very concerned where the top superior is at this moment. This is the manner in which the Superior can help develop good religious, because religious growth to some degree will be dependent on the intermediate manager. Do we ever have grammar school teachers who are vocationally weak in their reaction to the Principal even though they admire the Provincial? Can a college teacher lose

some virtue because Sister Department Head is a poor administrator? This is a problem for the Department Head's superior.

Subordinates sometimes can be effective in obtaining results, but use more than a reasonable amount of time in getting the results. If it is taking ten hours to do what might be done in four, the supervisor should know about it. The conservation of manpower resulting from this knowledge will justify close supervision in some cases.

The Superior can use supervision to find out a bit about the details of operations as a learning device for herself. The people on the "firing line" — the teacher in the class room and the nurse in the ward — know more about the details of daily operations than any good administrator will have time to know. All jobs are dynamic in nature; they change every day. Relationships with the outside world are changing constantly, and the person who is doing this job directly gets to know the job better than her superiors.

Sometimes the Superior will say, "You know, I was in that job twenty years ago." Or, "I've had twenty years of experience on this job." We must often distinguish between twenty years of experience and one year of experience twenty times. The Superior may be away from the "firing line" so long that old experience contributes only the power to control broadly and not the knowledge to implement decisions directly. By returning to jobs through supervision, the Superior can see the modern version of what she used to do, she can ask questions which will place the subordinate in a position of superiority, and she will gain the confidence of her people through this humility. Many are afraid of this. It does work.

CONCLUSION

The techniques which we have discussed may appear to be quite materialistic in nature. Actually, this is far from the truth. They could be one answer to getting more out of our present manpower. If we cannot obtain an increase in vocations which is commensurate with the growth in population, then other techniques are justified. The "materialistic" business world — a notion often exaggerated for purposes of stultifying the learning process

— can show religious orders ways in which they can do more with that which they already have.

More young people are coming into religious orders with a knowledge of, or at least an acquaintanceship with, business methods. Many fine young women might be attracted to that Order which is efficient. There is nothing particularly wrong with the word "efficiency." Doing things efficiently does not make them necessarily wrong or less effective, nor less spiritual or moral. If we are culpably inefficient we are wasting manpower, and someone must give an accounting for this one day.

Organizational concepts are deep in concepts of humility. The position of an individual is not always decided by formal training. The Superior is the boss, the person ultimately responsible for the organization she heads. We may object, disagree, and even tell her so, but in the last analysis the answer to her command is, "Yes, Sister." We may consult and be consulted; we may be a member of a committee; but if the final order is, "This is the way it is to be done," the answer is, "Yes, Sister." This response has in it not only the acknowledgement of authority but the recognition of responsibility. The key to this kind of organizational operation is humility: to be able to do a perfect job in a subordinate position takes a degree of humility. The enemy of any good organization is pride; and hence the building of good organizations is spiritually valuable in building true humility. This does not preclude participation. The subordinate is not just a passive instrument. She may criticize and make suggestions. To be able to submit after participation requires more perfection than abject submission.

The position at the top is not testimony to omniscence. It is an acknowledgement of responsibility. This responsibility is best carried out by that Superior who helps others to grow in administration, thus continuing in her Order the ability to perpetuate that for which it was founded.

The Influence of Temperament

GERMAIN LESAGE, O.M.I.

When a person begins his conscious existence, he already possesses a long psychological as well as physical history; he is endowed with raw materials that limit and shape the course of his destiny. This basic blueprint of personal vocation — which appears, along with spontaneous emotions, in the very first months of life — is called temperament, a word which is used today in a twofold sense: biological and psychological. It is used here in the latter sense, and is distinguished from "character," which connotes an ethical value.

Thus, temperament belongs to the emotive plane and constitutes a sphere of the personality where the soul and the body join together, a kind of matrix in which the individual character is embedded. This is what Saint Thérèse of Lisieux meant when she confessed three months before her death: "I am not always able to put aside the nothings of earth as promptly as I would wish; for example, I am tempted to feel disquieted over some silly thing I might have said or done."

In order to better understand the influence exerted in a human life by temperament, we review here its nature, study and value.

I. NATURE OF TEMPERAMENT.

The *definition* of temperament is centered on its biological roots. In the expression of Gordon W. Allport, it is "the subjective climate provided by native physiological and kinetic endowment." According to René Le Senne, it is "the congenital structure of an individual received from heredity, the firmness of which makes the skeleton of his mental life."

Temperament is therefore considered as a link between body and soul: it depends on the physical organs and functions and it unifies them in an internal mood which influences the psychological and properly human activity.

The *place* of temperament in the constitutive stratification of personality is found beyond the physical and instinctive zones, but short of the strictly spiritual line.

The physiological sphere contains elements studied by anthropology, morphobiology and organical characterology; it constitutes the matter or the woof of temperament: faculties, talents, aptitudes such as memory, energy, etc. If we compare the psychological activity of a person to a musical piece, these biological foundations can be likened to the instrument.

The instinctive level of life is made up of elementary traits, sub-conscious interests or motivations, inferior tendencies that give a basic mood to all activities. It is an affective disposition which provides the will power with a strong directive impulsion. It could be called the melody of psychological life.

The psychological stratum itself rests upon a certain cadence or rhythm which is precisely the temperament. It is neither a material capacity nor a direction, but a flow of energy differently released according to individuals: violent in some, calm in others. However strong a will might be, it cannot change this fundamental rhythm; trying brutally to speed it up or slow it down could lead to catastrophe. Spiritual progress does not consist in pushing the soul ahead of the body; it is necessarily the maturation of the whole person, that is, a soul in a body.

The main *attributes* of temperament are innateness, individuality and immutability.

Temperament is innate in the sense that it is received with birth and belongs more or less to heredity. By definition, it excludes all personal acquisitions such as education, experience, etc.

Temperament is also absolutely individual and characteristical; it has no identical copy. A man is not a kind of plastic matter that could be molded indifferently into any shape; he is endowed with firm traits that can be abstracted and mentally construed into characterological types, but that are nevertheless unique in their hues, degrees or mutual arrangement.

Furthermore, temperament is immutable. Individual character or personality can be changed, but not temperament. In his old age, a nervous man will be different in many manifestations from what he was in his youth, but yet he will be nervous and not

phlegmatic. However, although a temperament cannot be destroyed and replaced by another one, as red would be replaced by blue, it can and must be specified and enriched by constantly added qualities like virtue, science, maturity. In her last months, Saint Thérèse of Lisieux keenly asserted her own temperamental progress: "I am no longer, as I used to be in my childhood, a prey to every sorrow. I have been raised up, I am no longer in the place where I once was."

II. STUDY OF TEMPERAMENT.

Temperament, as a gift of nature, is an object of study. Its master traits can be organized in a system by several disciplines.

The *master traits* that seem more and more accepted as the basis of temperamental differences are emotivity, activity, and retentivity or persistence of impressions.

Emotivity here means the tendency to be more or less impressed and shaken by perceptions and thoughts. The object acts as a primer; and then a certain quantity of organic or psychological energy is freed and discharged, internally or even externally, in strong expressions and swift moves. Emotive persons are consequently distinguished from non-emotive people by the intensity of their reactions.

Activity, in its characterological sense, is not the emotional response to an excitation (as it would emerge, for instance, in people threatened with a red-hot iron bar); it is essentially the production of an interior urge for action. While the inactive person reacts unwillingly — because, let us say, of fear or hunger — the active person, on the other hand, is always on the go. If there is no object to move him, he will create one, because he must do something!

Retentivity is understood as the deep or shallow effect of impressions. If a man's feelings are lasting, he is said to be the primary type, in this area; if his feelings are transient, he is the secondary. The former lives in the present, forgets the past and does not prepare the future; the latter uses the past to steer the course of present events with an eye to future uses. Alphonse Daudet describes a mule that, during seven years, kept in store

a good kick for those who molested it: so does the secondary temperament!

The *typological system* most popular today was created only a few decades ago by Heymans and Wiersma. The two Dutch psychologists replace the sanguine, melancholic, choleric and phlegmatic temperaments of Hippocrates by a series of eight based upon the three basic traits mentioned above.

First comes the nervous type, who is emotive, non-active and primary. He is characterised by mobility of feelings, need for emotions, power of seduction, contradiction between thought and action, debility of moral sentiments. Such were Byron, Chopin, Oscar Wilde, De Musset.

The sentimental type of temperament is emotive, non-active and secondary. He is inclined to meditation, melancholy, indecision, ambition, simplicity of life, and asceticism. In this category were Thackeray, Kierkegaard, Robespierre.

The choleric, who is emotive, active and primary, has vivacious instincts, initiative, optimism and extroversion. Examples of this type are Dickens, Mirabeau, Victor Hugo, T. H. Huxley, George Sand and Walter Scott.

The passionate temperament is emotive, active and secondary. He generally manifests practical ambition, hard work, severe asceticism, deep religious sentiments and lofty ideals, as did Saint Augustine, Saint Bernard, Saint Thomas Aquinas, Michelangelo, Newton, Gladstone and Napoleon!

The sanguine — non-emotive, active and primary — is rather cold, extrovert, terrestrial, practical, religiously critical and without method or interior flame; this is found in Machiavelli, Voltaire, Madame de Sévigné, Talleyrand, Shaftesbury.

The phlegmatic person is non-emotive, active, secondary. He likes action, sobriety, systematic life and thought, impassibility, humor, and public virtues. Darwin, Franklin, Bergson, Kant, Stuart Mill, Washington, were phlegmatics.

The amorphic type, who is non-emotive, non-active and primary, is of a rather poor nature, without religious fervor, patriotism, compassion or even punctuality. Such was Louis XV.

The apathetic — non-emotive, non-active and secondary — has persistant impressions, personal integrity, and good temper, but

low aptitudes and interests. The customary example of this type is Louis XVI.

III. VALUE OF TEMPERAMENT.

Temperament, being a gift of God, imposes itself as an indication of divine intentions. In this sense, it situates a man in his right place and aims him towards a specific mission. Thus it becomes a fundamental principle of objectivity and efficiency.

Objectivity about oneself rests on temperament as on the basic element of individuality. Therefore, a person's most important task should be to accept his temperament, uplift it and adjust it to his social environment.

To accept one's temperament is the first rule of objectivity, since there can be no success outside the frame-work set by divine Providence; shadow-hunting is a disastrous vagary. The discovery of one's characteristics is not an easy thing; it requires not only scientific knowledge, but also a sincerity deep enough to disentangle reality from the egoistic illusions so frequently mingled with thoughts and activities. Once the temperament has been truly pinpointed, its excessive angles must be rounded and its narrow perspectives broadened, even at the cost of unpleasant sacrifices. Then truth must be faced and admitted as an indication of the line to be followed both in professional and spiritual life. "I say to each one among you," writes Saint Paul: "let no one rate himself more than he ought, but let him rate himself according to moderation" (Rom. 12:3).

With God's help, any temperament can be a launching platform for supernatural ascensions; but it has to be uplifted, so to speak, to its highest possibilities, since, although ambivalent, it is more easily open to sin than to virtue: "I am carnal, sold into the power of sin," says the Apostle (Rom. 7:14). Such an uplifting demands the repression of extreme tendencies; for instance, we must oppose extravagant mysticism by action, agitation by meditation, but without violence as well as without weakness. This demands also the concentration of efforts on a central direction: nobody can live all possible lives, but everyone must choose the vocation which agrees with his native ability, just as Saint Paul says: "We . . . measure ourselves by ourselves and com-

pare ourselves with ourselves; and so we do not boast beyond our limits, but within the limits of the commission which God has given us" (2 Cor. 10:12-13).

It is also imperative that temperament be adjusted to the requirements of community life. Personal wishes should not be unconsciously projected in the appraisal of other people's opinion or conduct. Objectivity about ourselves is indispensable if we are to remain in our proper place and see others in correct perspective. Then it becomes much easier to accept them, to discover their true qualities, their providential role, and to appreciate and love them, neither overrating nor underrating their value. How often the unrealistic opposition of different temperaments renders social life practically unbearable, while an objective acceptance of individual differences would transform the family or the community into a vestibule of heaven!

Efficiency in personal life is also tied to temperament as to an innate directive force given both for psychological and spiritual success.

It is evident that psychological effectiveness depends on the proper use of temperament as it truly is. To ignore one's vital rhythm would ultimately lead to disaster, for without a miracle of God nobody could indefinitely act contrary to his inborn tendencies. On the other hand, constant attention and reference to temperament could detect and correct most psychological foibles commonly found in normal people, and could suggest a mental hygiene appropriate to each person and apt to ensure his normalcy of life. Thus the only happiness possible on earth — the conviction of fulfilling our vocation — could be sincerely enjoyed. Unhappiness results from the fact that we want to do what we cannot do, or do not want what we can do; the reason behind this failure is that we do not know what we really are. The better we know our temperament, the better we can discern God's call and thus possess lasting contentment.

Spiritual effectiveness is likewise, in some manner, conditioned by temperament. Everyone has to develop his five, two or single talents, as he has received them. It is clear both from theology and actual guidance of souls that different characterological types

need different pedagogical or pastoral treatment to guarantee their spiritual proficiency. Paul Griéger has written a worthwhile book about the respective influences of the eight temperaments listed by Heymans upon religious and supernatural life.[1] A marked insufficiency in all three basic psychological traits could sometimes indicate a lack of vocation. Surely, no limit can be set to God's grace; nevertheless, it remains true that some temperaments are more favorable than others to high virtue, and that characterology can discover some limits beyond which it would be unwise to accept a candidate for conventual life.

* * *

As René Le Senne once wrote: "It is not sure that there is any man without vocation and without a deep desire for value; but most men err — uncertain, for most of their life, of what they should seek — because they do not consider that the first learning that behooves a man, in the direction of his life, is the sincere and lucid knowledge of his temperament."

In a community, the presence of an indiscreet amateur psychologist who annoys everybody with temperament hunting can be a disturbance and a curse. But the proper use of characterology for the prudent guidance of one's own life or of one's charges is a necessity and a blessing.

The first secret of personal vocation must be looked for in our God-given temperament.

[1] Griéger, Paul. *Caractère et vocation.* Monaco, Editions Journee de la Vocation, 1958.

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The Didactic Psalms as Prayers

WALTER POLT, O.R.S.A.

Each facet of the psalms reveals a new beauty. To the historian they are priceless documents that reveal the thought and living pattern of an ancient and unique civilization; to the student of literature they are poems of flashing imagery, earthy realism, and characteristically Semitic style; to the moral theologian they represent a moral code of a level attributable to the authorship of God himself.

To the man in search of perfection and union with God they are prayers. To speak of the psalms as prayers is to speak of them in their most essential aspect. They cannot be adequately described as poetry, or even as "religious poetry." The person who sees them rather as "poetic prayers," even if he should as yet know little about them, will at least get off on the right foot; and without question he will at the same time be probing their most practical significance.

The full appreciation of the psalms' tremendous value may be beyond the strength of the average person, but the important thing is to pray them somehow, and to do so regularly. Then we will truly begin to find them, as Thomas Merton so beautifully says, our "bread in the wilderness"...[1]

In other words, we will be employing them usefully — usefully in the supernatural realm.

The Jews prayed the psalms in the Old Testament; the Church uses them constantly in the New. And at the passage from Old to New it is Christ himself who sanctions their use as personal prayers in any circumstance, particularly life's most significant circumstances. In the darkest moment of his passion, for instance, he quotes, "My God, my God, why hast thou forsaken me?"[2] He had chanted the Hallell Psalms (Psalms 112-17) at the last supper

[1] Mary Perkins Ryan, *Key to the Psalms* (Chicago, Fides Publishing Assoc., 1957), p. 174.

[2] Psalm 21:2; Matt. 27:46.

with the apostles,[3] and had undoubtedly sung them often in the Jewish liturgy of the synagogue and temple. For the Jews relied heavily on them for their common prayer.

And the Church too has relied on them: look back and see the prayer life of the infant Church, with the disciples retaining the Jewish prayer hours;[4] and one needs only to page the Roman missal and breviary to get a glimpse of the debt the Church's official prayer owes to the royal psalmist.

The didactic psalms are not exceptions to this rule, as the examination of even a few of them shows. Once Psalms 1, 90, 111, and 127, for example, are understood in themselves and as the Jewish people understood them, their prayer value for the modern Christian is easily seen.

The didactic psalms, as the name signifies, are meant to teach; and their burden is the basic lesson of morality: it is wise to act justly and it is foolish to be unjust. They vividly describe the two paths open to man in this life. Man can follow God's law and receive as reward all the benefits worth numbering; or he can walk the path of evil by spurning God and his just servants, and as a consequence lose all that is worthwhile having. At the same time he incurs positive punishment. In the examples to be considered below, this concept of the "two paths" stands out clearly, and being of very early composition these psalms clearly embody the early concept of divine retribution as a merely temporal affair. They recognize individual retribution, however, and not the older idea of mass punishment.[5]

Psalm One constitutes a fitting introduction to the entire psalter, embodying as it does the fundamental thought of Hebrew speculation: the just shall prosper, the wicked shall be punished. In this psalm the idea of the two paths is clearer than in the other three psalms to be studied here, for not only is its imagery and symbolism more vivid, but it also presents the nature and reward of both paths, whereas the others concentrate on the path and reward of the just man.

[3] Matt. 25:30.
[4] Acts 3:1.
[5] Cf. Albert Gelin, *Key Concepts of the Old Testament* (New York, Sheed and Ward, 1955), on individual retribution.

The path of the just as given here: not to follow the advice of the impious nor associate with him, but to conform to God's will and meditate ceaselessly on his law. The path of the wicked: to remain inconstant and self-willed, "like chaff, which the wind scatters."[6] The path of the just is straight, leading to divine union; the path of the unjust is determined by the changing winds of the passions. With beautiful imagery this psalm describes the respective rewards: The just man is like a tree planted at the water's edge, regularly bearing fruit, while the wicked man is an outcast. In summary:

> . . . the Lord guards the
> way of the just,
> But the way of the wicked
> shall perish.[7]

The remaining three examples, Psalms 90, 111, 127, concentrate on the cheerful side, the path and the reward of the just. It is essential to keep in mind the Hebrew frame of reference while studying these psalms, for they embody, like Psalm One, some of the most basic Hebrew ideals and fears. True, the emphasis on wealth and security have their equivalents in any age; but knowledge of the ancient Hebrew's wild country and tribal way of life bears heavily on one's understanding of these concepts and their use. Furthermore, the ideals of long life, numerous offspring, and of a "good name" through them, motivated these people more than they would a modern man.

Ignoring, to some extent, the plight of the wicked, these psalms highlight two things, the path the just man follows and the reward such conduct brings him. First, the path: in Psalm 90 it is the virtue of trust that provides the stepping stones of the path. In trust-inspiring pictures God is vividly represented as fortress, refuge, protective wing, shield, buckler: he safeguards the just man against snare, pestilence, terror, arrows, plague. In Psalms 111 and 127 the path to be walked is fear of God and respect for his law. Both these psalms begin with the same cry:

> Blessed is the man
> who fears the Lord.

[6] Verse 4.
[7] Psalm 1, last verse.

As for the reward, we have a sort of progression: Psalm 90 presents the reward of the just in a negative way, Psalm 111 in both negative and positive ways, and Psalm 127 only positively. In Psalm 90 the just man will be saved from the perils tasted by the wicked, particularly premature death and abandonment by God amid his troubles. In Psalm 111 the man following the straight path will be protected from calamity, as well as from slander and violence, and on the positive side, will be rewarded with a numerous family, wealth, and security. Psalm 127 repeats the latter promises, but with even greater vividness. The figures used include the fruitful vine (representing the just man's wife), and olive saplings (children) about his table. It ends with the promise of "peace upon Israel."

The literal sense of these psalms, then, is clear. They are didactic, or teaching, psalms, pointing out the right path of a good life as against the disastrous path of sin, and emphasizing the doctrine of retribution. What about their use as prayers, by the ancient Jews and by us? Knowing they are didactic poetry, one might, before examining them at first hand, dismiss them as mere statements of principles and not prayers. Even their form seems to militate against them, for unlike those psalms that speak in the second person, exhorting the faithful to acts of homage and praise, and those that unite one directly to God in an intimate colloquy, these psalms speak to no single individual. They never use the second person, but hold their lesson up for all to see.

A single reading of these vivid poems is sufficient to dispel such fears. If prayer is a raising of the heart and mind to God, then these psalms, though excelled by others in regard to directness of speech, brilliance of imagery, or uplifting power, certainly are prayers; and the modern Christian can use them even more profitably today than the ancient Jew did.

While they certainly raised the Jew's moral standard and brought him close to the good God, they can do no less for men today. They reminded the Jews of the infinite care and intimate tenderness of God for his chosen ones, and gave them the concrete pictures they needed in order to know him: in figurative language he is the solid fortress, the impenetrable shield, the gentle protective wing; yet he is also the just judge, the punisher of evil.

And all the while these psalms promised them all the things they most desired: long life, a large family, honor and prosperity.

The Christian sees all this. But the moral code they contain is now clarified with the light of Christ's teaching. Their portrayal of God and his goodness have undreamed-of meaning since the incarnation. The just man they portray can be visualized perfectly in the Just Man *par excellence*. And their doctrine of retribution gains rather than loses the power of motivation, once it is no longer understood in the earthly, temporal sense. One realizes after brief thought that even the most sublime recompense imagined by the Jews has a counterpart in the present economy. It is clear, in other words, that none of the promises found in these psalms can be regarded as exaggerations, for the true retribution to come exceeds them all.

By picturing before us the true Just Man, these prayers show us Christ. By exciting us to fear and promising us blessings, now visible in a more excellent (spiritual) sense, they draw us to Christ.

They are indeed didactic, and so appeal first to the intellect; but by doing so they elevate both the mind and the heart to God.

PSALM 1

(The Lot of the Just and the Wicked)

1. Blessed is the man who follows not the counsel of the wicked, nor walks in the way of sinners, nor sits in the company of the insolent;

2. But his delight is in the law of the Lord, and on that law he meditates day and night.

3. And he is like a tree planted near running waters, which brings forth its fruit in due season, and whose leaves do not wither, and whatsoever he does, prospers.

4. Not so the wicked, not so; but they are like chaff scattered by the wind.

5. Therefore, the wicked shall not stand in judgment, nor sinners in the council of the just.

6. For the Lord tends the way of the just, but the way of the wicked shall perish.

PSALM 90

(God, the Protector of the Just)

1. You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty,

2. Say to the Lord: "My refuge and my fortress, my God in whom I trust."

3. For he will deliver you from the snares of the hunters, from the deadly plague.

4. He will protect you with his wings, and you shall take

refuge beneath his wings: his faithfulness is a shield and a buckler.

5. You shall not fear the terror of the night nor the flying arrow in the day;

6. The plague that wanders about in the night, nor the calamity that destroys at noon.

7. Though a thousand fall at your side and ten thousand at your right hand, it shall not come near you.

8. But with your eyes you shall observe and see the reward of sinners.

9. For the Lord is your refuge, you have appointed the Most High as your defense.

10. No evil shall approach you, and no plague shall come near your dwelling.

11. For he has given his Angels charge over you, to keep you in all your ways.

12. In their hands shall they bear you up, lest you dash your foot against a stone.

13. You shall tread upon the asp and the viper, you shall trample under foot the lion and the dragon.

14. Because he clung to me, I will free him; I will protect him because he has known my name.

15. He shall call upon me and I will hear him; I will be with him in tribulation, I will deliver him and honor him.

16. I will fill him with length of days, and I will show him my salvation.

PSALM 111

(The Happiness of the Just Man)

1. Blessed is the man who fears the Lord, who delights greatly in his commandments.

2. His seed shall be mighty upon the earth; the generation of the righteous shall be blessed.

3. Wealth and riches shall be in his house, and his bounty shall endure forever.

4. To the righteous, he arises as a light in darkness; merciful, and kind, and just.

5. Fortunate is the man who shows mercy and lends, who orders his affairs with justice.

6. He shall never waver; the just man shall be in everlasting remembrance.

7. He shall not fear evil tidings; his heart is steadfast, trusting in the Lord.

8. His heart is resolute, he shall not fear, until he sees his enemies defeated.

9. He distributes, he gives to the poor, his bounty shall endure forever; his horn shall be exalted with glory.

10. The sinner shall see and become indignant, he shall gnash his teeth and waste away; the desire of sinners shall perish.

PSALM 127

(Family Joys of Pious Israelites)

1. Blessed is everyone who fears the Lord, who walks in his ways!

2. For you shall eat the labor of your hands, you shall be blessed and it shall be well with you.

3. Your wife, as a fruitful vine within your house, your children as olive-shoots round about your table.

4. Behold, thus is that man blessed, who fears the Lord!

5. May the Lord bless you from Sion, that you may see prosperity in Jerusalem all the days of your life; that you may see your children's children: peace be upon Israel!

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Book Reviews

THE CATHOLIC ELEMENTARY SCHOOL PRINCIPAL. By Sister Mary Jerome Corcoran, O.S.U., Ph.D. Bruce Publishing Company, Milwaukee, 1961. Pp. vii, 479. Cloth, $6.50.

Sister M. Jerome has done an inestimable service for Catholic elementary education in producing this book. A *first* in its field, it should become not only a professional guide for principals and supervisors, but also an informative source book for all elementary teachers who desire to co-operate intelligently with their educational superiors. In this comprehensive study we see the role of the Sister Principal being defined in time to meet the religious teachers who are going through the Sister Formation program. In the next decade the Sister Principal will plan to have more college-trained teachers, both religious and lay. She must also make provision for inadequately prepared teachers to have opportunities of on-the-job growth. She will realize the necessity of becoming "public-relations minded," and of enlisting the co-operation of adults in the community she serves.

Evaluation is the keynote of this book—self-evaluation for the Principal, pupil evaluation, and evaluation of every phase of elementary school life in the light of a sound Catholic philosophy of education. There is a wealth of graphic outlay to illustrate and substantiate the text. There are chapters well worth

the study of teachers on any educational level, such as "What is Good Teaching," and "Principles for Principals."

Sister M. Jerome and her collaborators, Reverend Leo R. Ward, C.S.C., Dr. John P. Treacy, Ph.D., and Dr. W. W. Theisen, Ph.D., deserve the gratitude of the American Catholic educational world, including pastors and parents and also publishers, for the excellent library suggestions appended to every chapter should boost the sales of all the best available material in the wide field over which this volume ranges.

Mother Louise Callan, R.S.C.J.
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RELIGIOUS VOCATION: AN UNNECESSARY MYSTERY. By Richard Butler, O.P. Henry Regnery Company, Chicago, 1961. Pp. ix-xiii, 167. Cloth, $4.00.

This is a book that will enlighten and please many, but will disturb others. It says many things that have needed saying for a long time; but the author is "grinding an axe," and this leads him into an occasional extravagant statement that will puzzle, offend or disturb.

He begins by criticizing much of the current vocational literature as being theologically unsound. Vocational propaganda has surrounded the religious vocation with an aura of unnecessary mystery. It has made religious vocation sound like an esoteric mystical experience or inspiration by which a person feels drawn to the religious life.

With this he contrasts Saint Thomas' teaching on religious vocation. In public revelation God invites all Christians to enter religious life; but by internal graces he moves not all but only some to respond to this invitation. The persons who will be so moved by Almighty God must be naturally and supernaturally suitable for religious life, and must enter it with a proper intention. The human response to the divine invitation is found in the *propositum religionis*, the resolve to lead a religious life, a resolve springing from the love of God and devotion to his service through the virtue of religion, the person acting magnanimously with whole-souled generosity.

The author concludes that vocational promotion must appeal to supernatural motives, to happiness through holiness, by a true explanation of the religious state. The ideas are not always clearly expressed; but the discerning reader, particularily if he has a good theological background, will find much of value in this work.

T. W. Coyle, C.SS.R.
Immaculate Conception Collegé
Oconomowoc, Wisconsin

THE DYNAMICS OF LITURGY. By H. A. Reinhold. The Macmillan Company, New York, 1961. Pp. 146. Cloth, $4.75.

Father Reinhold, an early pioneer of the liturgical movement in America and one of its most able writers, publishes in this volume a collection of his essays written over the past twenty years on various aspects of the Church and her worship.

He sketches in an interesting way the beginnings of this liturgical apostolate. In his chapter, "The Work of the People," as throughout the book, the writer presents with a sense of urgency the social obligations and implications of the liturgy for Catholics. His lengthy chapters on the Easter and Christmas cycles of the Church year are scholarly and challenging.

This reviewer found particularly superb Father Reinhold's treatment of questions involving Church architecture and music, the vernacular in the liturgy, and reform in the breviary. In these issues he combines a courageous call for necessary change with prudent docility to the authority of the Church.

Father Reinhold's style is clear, keen and concrete, with abundant imagery and superior parallels. Frequently controversial, he always, by design and with success, disturbs our complacency. *The Dynamics of Liturgy* is a wise and fruitful investment of time and money.

Reverend Joseph M. Champlin
Immaculate Conception Cathedral
Syracuse 2, New York

SAINT JOHN EUDES: A SPIRITUAL PORTRAIT. By Peter Herambourg, C.J.M. Translated by Ruth Hauser. The Newman Press, Westminster, Maryland, 1960. Pp. 318. Cloth, $4.00.

Father Herambourg, a contemporary of the seventeenth century Saint John Eudes, and a member of the same religious congregation, portrays the profound beauty of this illustrious soul. Having studied the saint's life and doctrine of spirituality from eye-witness accounts and original writings, the author produced the synthesis of his research in a two-volume work. The second volume (the subject of this review), which complements the first, a biography, is a quasi-analysis of the saint's interior life, as that life seeped through his lips, penetrated his writings, and flooded his manifold spiritual and apostolic endeavors.

"Saint John Eudes devoted himself exclusively to forming Christ within himself..." (p. 70). This interior formation of the saint becomes the author's thesis. Father Herambourg focuses his attention now upon one virtue and then upon another, tracing each time its origin and fullness in the divine source Incarnate or in His teachings; its vivid reflection in John; its practical radiation into the devotions, spiritual exhortations and letters of this French master of Christian spirituality. Each of the thirty-four chapters, richly documented and annotated, could be independently and profitably read. However, all are essentially unified in the light of a splendid introduction by Rev. Edward A. Ryan, S.J.

For everyone who loves and admires Saint John Eudes, for all who are interested in the liturgical beginnings of devotion to the Sacred Heart of Christ and the Immaculate Heart of His "admirable Mother" (p. 105), for religious — superiors as well as subjects — who are earnestly striving for perfection, this book holds singular value.

Sister Ann Rita, G.N.S.H.
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